AN ANSWER TO A LETTER OF A IESVIT NAmed Tyrie, be Iohne Knox.

¶PROV. XXVI. 4. 5.

Anſwer not a foole according to his fooliſhenes, leaſt thow be lyke him: anſwer a foole according to his fooliſhnes leaſt he be wiſe in his owē cōſeat

THE contrarietie appearing at the firſt ſight, betuix thir twa ſentēcis, ſtayit for a tyme, baith heart to meditate & hand to wryte any thing, cōtrair that blaſpheamous letter. But when with better mynd, God gaue me to conſidder, that whoſoeuer opponis not him ſelf bouldly to blaſphemy & manifeſt leis, differis lytill fra tratouris: cloking & foſtering, ſo far as in them ly, the treaſoun of tratours, & dampnable impietie of thoſe, againſt whome Gods iuſt evengance mon burne without end, vnles ſpedie repentāce follow: To quyet therefore my owne conſcience, I put hand to the pen as followeth.

IMPRENTIT AT SANCTANdrois be Robert Lekpreuik. Anno. Do. 1572.

BIBLIOTHECA REGIA

IOHNE KNOX

The ſeruand of Ieſus Chriſt, now weare of the world, and daylie luiking for the reſolution of this my earthly Tabernakle, to the faithfull, that God of his mercy ſall appoint to feght after me, deſyris grace, mercy, and peace, from God the Father of our Lord Ieſus Chriſt, with the ſpirite of ſanctificatioun, to reſiſt all kynd of impietie, in thir laſt and moſte wicked dayis, wherein Sathan rages, knowing that he hes a ſhort tyme to trouble Goddis peple.

WONDER not (gentill Reidar) that ſic ane argumẽt ſuld proceid fra me in thir doloreus days, after that I haue taken gudenight at ȳ world and at all ȳ faſherie of the ſame, except to lament for my awin ſinnis, and for the ſinnis of vtheris. Of whome (allace) I feir mony can not lament for them ſelues, becaus they haue ſauld thẽ ſelues to wirk impietie, with all gredynes, without ſens & fealing of any dolour that proceadeth frõ God. Yet Lord thow knowes thy owen, & thow drawes frõ iniquitie, all, that vnfeanedly incall thy name. There ar feuin yeares paſt, ſen a ſcrole, ſend frõ a Ieſuite to his brother, was preſented vnto me be a

faithfull brother, requyring sum answer to be maid to the same: whais iust petitioun, I willing to obey, I pat my hād to the pen, alhogh I fand small tyme of quyetnes: for it was immediatly efter that I was called back from exyle, be the Kirk of Edinburgh after Dauids Iudgement. Amongs my other caires, I scriblit that which follows is, & that in few dayis: which being finished, I repented of my laubour, and purposed fullie to haue suppressed it. Which na dout I had done, if that the Deuil had not steirit vp the Iesuites, of Paris to trouble godlie harts, with the same argumentis which Tyrie vsis: amplifyed and set furth, with all the dog eloquence, that Sathan can deuyse, for suppressing of the fre progres of the Euangell of Iesus Christ, and for the cuiring of the woūdit head of ȳ beist, tha Romane Antichrist: who shall to distruction in despyte of all those that studie, either to erect, or yet to manteane him and his dampnable abusis. Which God hes discloit to sic as the Deuill hes not blinded: so that they can not discerne betuix darknes and light. The ordour that is keped in answering of his proud arrogancie & presumpteous foolishenes, the entres of the treatise will declare. I haue added vnto this preface, a meditatioun or prayer thrawin furth of my sorrowful heart & pronunced be my half dead toung, befoir I was cōpelled to leaue my flocke of Edinburgh, who now ar dispersed,

disperſed, ſuffering lytill les calamitie, then did the faithfull efter the perſecutioun of Steaphen. Lord comfort and ſtrenthen thame to the end: that anes we may meit in glorie. For all worldly ſuffering is bot vane, and an occaſioun of new dolour. Call for me deir brethren, that God in his mercy will pleis to put end, to my long and paneſull battell. For now being vnabill to feght, as God ſumtymes gaue ſtrenth, I thruſt an end befoir I be moir troubilſum to the Faithfull. And yet Lord let my deſyre be moderat, be thy holy ſpirit: and giue me patience to beir whatſoeuer it pleiſis thy godlie Maieſtie to day vpon this my wicked Carkaſe.

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THE PRAYER.

¶ Lord Iesus receaue my spirite, and put an end at thy guide pleasure; to this my miserable lyfe: for Iustice and treuth ar not to be found amonges the sonnes of men.

Iohne Knox with deliberat mynd to his God.

BE mercyfull vnto me, ô Lord, and call not into Iudgement my manyfold sinnis: and cheiflie those, whereof the warld is not able to accuse me. In youth, myd age, & now after many battelles, I find nothing into me, bot vanitie and corruption. For in quyetnes I am negligent, in trouble impatient, tending to disperation, and in the meane state, I am so caryed away with vane fantaseis, ȳ (allace) o Lord, they withdraw me from the presence of thy Maiestie. Pryde and ambitioun assault me on the ane part, couetousnes and malice trouble me on the other: breifly, o Lord, the affectionis of the flesche do almoste suppres the operatioun of thy spirite. I tak the, o Lord (who only knowes the secreitis of hearts) to record, that in nane of ȳ foirsaid I do delyte: bot that with them I am troubled, and that soir aganis the desyre of my inward man, which sobbis for my corruptioun and wold repose in thy mercy alone. To the which I clame: and that in the promise that thow hes maid to all

penitent

penitent ſinneris, (of whoſe number I profes my ſelf to be one) in the obedience and death of my only Sauiour our Lord Ieſus Chriſt. In whome be thy meare grace, I dout not my ſelf to be electit to eternall ſaluatioun: whereof thow hes geuin vnto me (vnto me, o Lord, moſt wretched and vnthankfull creature) moſt aſſured ſignes. For being drowned in ignoráce, thow hes geuin to me knawledge aboue the cõmoun ſort of my brethren: my toung hes thow vſit to ſet furth thy glorie, to oppoung Idolatrie, errouris and fals doctrine: Thow hes cõpelled me to foirſpeak, aſweil delyuerance to ȳ afflicted, as diſtructioun to certane inobedient: the performance whereof, not I alone, bot the verray blind world hes alreddy ſene. But aboue all, o Lord, thow, be the power of thy holy ſpirite, hes ſealed into my heart remiſſiõ of my ſinnes, which I acknawledge and cõfes my ſelf to haue receaued be the precious bloode of Ieſus Chriſt ones ſhed. Be whoſe perfyte obedience, I am aſſured, my manyfould rebellionis ar defaced: my greuous ſinnes purged, and my ſaule maid the tabernackle of thy godlie maieſtie: Thow, o father of mercyes, thy Sone our Lord Ieſus, my only Sauiour, Mediator, and Aduocate, and thy holy ſpirite remaning in ȳ ſame be trew faith: which is the only victorie that ouercúmeth the world. To the thereſoir, o Lord, I cõmend my ſpirite. For I thriſt to be reſolued frõ

this body of ſin, & am aſſured that I ſall riſe agane in glorie: howſoeuer it be that the wicked, for a tyme, ſall trode me & others thy ſeruandes vnder their feit. Be mercyfull, o Lord, vnto the Kirk within this Realme: continew with it the light of thy Euangell: augment the nũber of trew preicheris: and let thy mercyfull prouydence luik vpon my deſolate bedfellow, the frute of hir boſome, and my two deir Children Nathanael and Eleezer.

Now Lord put end to my miſerie, At Edinburgh the 12. of Marche.

1565.

AN ANSWER TO A LETTER OF A IESUIT named Tyrie, be Iohne Knox.

OF leat dayis, there came to our hands a Letter, direct vnto yow, right worshipfull, from Iames Tyrie, who styleth him self your hũble seruitour & brother: The beginning wherof, shaweth the care that he beiris of your saluatioun, his cheritie, that hes moued him so oft to wryte vnto yow, and thairwith couertly he accuses yow, ý he hes receaued no answer of his former: and yet that the same cheritie moueth him, stil to cõtinew in his former sute. In the progres of the said letter, he planely furthshawis, what is his scope & purpois: to wit, to alienat your mynd frõ the treuth of God, now of Goddis greit mercy, efter long darknes, offered to this Realme. The purpois, as we suppone, wherefore ye send ý same letter vnto vs, is, ý we may giue solutiõis to thay thingis that he obiectis aganis the treuth. Which to do, wer not verray hard, prouydit that his dytement wer sensible, and his argumentis formall and propir, to that which

he wald perſwade. But becaus, in wryting he appeareth to vs, rather ſcabruſhly to haue tranſlatit that which he wrytis furth of latine, or of ſum other forane toung, thē frely to haif expreſsit his awin mynd: And becaus that his argumētis, ar not onlie impertinent, but alſo, ſa generall, that in na wyſe they conclude that which he wold proue: Our anſweres muſt exceid ȳ meaſure of a miſsiue: & yet, we ſall auoide ſa far as we can, all vnprofitabil prolixitie. But leiſt that any ſuld thinke, that we depraue, either his dytement, or argumētis, we ſhal inſert his hole letter, from parcel, to parcell: and giue anſwer, to ſic headis, as either ar blaſpheamous aganis ȳ treuth of God, or yet, may be offēſiue to ȳ waik conſcience of men. In other thingis, we ſall not be curious: his letter thus beginis:

¶TYREIS LETTER.

SCHIR, efter hartly cōmendatioun, of ſeruice, and prayeris: That I haue writtin ſa oft afoir (we keip his awin wordis and ortographie) It come of my cheritie, that I aucht to zow, for ſindrie reſſounis: and of the ſolicitude, that cheritie cauſit me to haue, of the eternal ſaluatiō

of

of zour ſaule: deſyrād, be zour anſwer to haue knawin zour mynd, in that behalf: quhilk ſen I haue not obtenit, as zit, I hane thocht, haifand opportunitie of yis beirer, to wryte this wryting amangis the reſt; and to exhort zow thairby: that ze wald, erniſtly (as it becūmis ane man, to quhome God hes geuin ſa mony giftis & talentis) and rypely conſidder: be quhat way ze mon cū to that end, to the quhilk God hes creatit and redemit zow.

¶ ANSWER.

TO this long preface, we only anſwer this: that if the Scribes and Phareſies, who cōpaſsed ſea & land, to mak a proſelyt, gat a curſe, be ȳ mouth of our maiſter Ieſus Chriſt, notwithſtanding all their appeirand zeale, and paneſull trauell: who cā dout, bot that ſic as ſtudie, to draw back agane to ſuperſtitioun and Idolatrie, ſic as God hes called frō the ſame, ſhall receaue a dowble maledictioun; vnder what pretence that euer they do it. For if thay who broght Ethnickis, and manifeſt Idolatouris, to ſum Religioun, wer accurſed? How muche moir ar they deteſtable that trauell to bring men frō a trew Religioū, to the deapeſt Idolatrie that euer yet was Math. 23.

vpon the face of the earth? Which long hes bene manteyned in ỳ papiſtical Kirk, wherto we perſaue the wryter of the letter wold entyſe yow, as his ſubſequēt perſwaſionis manifeſtly declaireth. For thus he wryteth.

¶ TYRIES LETTER.

QVhilk appeiris to me, to be the only Faith and Religioun, keipit in the Catholick Kirk of Chriſt, ſen the beginning thairof. Quhilk appeiris cleirly, be the maiſt plane wordis of the Propheit Iſai, quhair he ſpeikis of ye Kirk. Gens & regnum quod non ſeruierit tibi, peribit. Quhilk words gif ony wald apply to yair new found Kirkis & ſpecially to zour inuiſibil Kirk of Scotlād (bot zit aucht zeir auld) he is cōuictit. For it is manifeſt yat befoir a thouſand zeiris in all the warld was yair pepill yat trowit as yai do quha defendis the contrarie quhilk na mā bot he that wald ſchaw his impudence & his ignorance togidder dar deny, and of the Kirk, quhairof the Propheit ſpeikis. It is ſaid be him in the ſecund Cha. that it ſal be manifeſt & viſibil throw all ye warld. Quhairfoir gif ze can not ſchaw quhat place of the warld afoir thre hundreth

zeir

zeir zour Kirk was into, it follow is of neceſsitie that it is na Kirk. &c. Thus far of his letter.

ANSWER.

THE firſt part of his counſall we approue and adde thereto that the lyfe Euerlaſting conſiſtes in the knawledge of the onlie trew God, and in ỹ knowledge of him whome he hes ſend Ieſus Chriſt. Ioan. 17.
That he that beleuis in the Sone of God hes lyfe euerlaſting, and is alreddy paſt frō deith to lyfe, bot he that beleuis not, ſall nor ſe lyfe, but the wraith of God abydes vpon him. We further affirme, ỹ without the ſocietie and boſome of the trew Kirk, neuer was, is, nor ſalbe ſaluatioun vnto man. In thir and lyke generall heidis we diſagre nor frō the Papiſtis, but the difference and dout ſtandis in ỹ ſpeciallis, to wit, what Faith is, and what groūd it hes, what is religioun, & wherein it differis from ſuperſtitioun and from Idolatrie. And finallie what is the trew Kirk, and how it may be decerned from ỹ Sinagoge of Sathan. Thir heades we ſay, ought he in ſpecial to haue intreted vnto yow if he had bene mynded to haue inſtructed yow in a treuth. But becaus (as ỹ Ioan. 3.

The heidis of differēce betuix the trew worſchipperis of God and the Papiſtis.

progres of his letters declareth) his mynd was to draw yow to the bondage of that Romane Antechrist, he takis generall propositionis moste trew & moste certane in them selues, whereupon he wold cõclude that which is most fals & altogether pernitius to the saluatioun of man. To let the craft of Sathan moir euidently appear, we shall draw his perswasioun in forme of argument, and after returne to the farther meaning of the Propheit, and to the declaratioun of thir termis Faith, Religioun and Catholick Kirk.

Maior. The Propheit affirmes, that whosoeuer sall not serue Ieruſalem, shall perishe.

Minor. But the promeis maid to Ieruſalem, appertenis vnto the Kirk. Ergo whosoeuer

Cõclusi. seruis not the Kirk sall perishe. This hole argument we admit, and maist constantlie we do affirme it, and yet sall he neuer be able to proue his intent, which is, that ý Kirk of Scotland is no Kirk. We will opin the wound which the wryter of the letter keapes couerit, & yet it moste greuis him, as it doeth the rest of al papistis. The Realme of Scotland (all praise to God) hes refused the Pape that Romane Antechrist, and not only be preaching, bot also

why the Pape & Papistes hate the Kirk of Scotland.

be

be the publict Lawes hes dampned his tyrannicall lawes, his odious superstitiounis, and vsurped iurisdictiō. And therefoir cry the papistis that we ar declyned from the trew Kirk, and ar fallen back frō the Catholick faith. But befoir that they be able to cōuict vs of thoſe crimes, thay mō preif two thinges, former, that whatsoeuer was promyſed to Ieruſalem dois properly and only appertene vnto Rome, and this mon thay do not be coniectures, but be plane wordis as God pronoūced be his Prophet of Ieruſalem. This is the firſt. The ſecund is, that albeit Rome wer as able to proue a promiſe maid to it, as Ieruſalem was of whome it was ſaid: This is my reſt, heare will I dwell, becaus I haue choſin it. And albeit that the papis of Rome whome he ſtylis the perpetuall ſucceſsioun of that Kirk, had as an aſſured & plane probatiō, that be god they wer called, be God they wer admitted, and that be God they ſuld be māteyned in their miniſterie & functioun, as that the Leuites and ſucceſsioun of Aaron had to pduce at all tymes for their defence, yet if they (we ſay) who cal them ſelues the ſucceſſouris of the Apoſtlis be not able to proue that they haue cōſtant-

What Papistes muſt proue befoir they be able to conuict vs or any other Natioun of apoſtaſie frō the Kirk & trew Faith.

lie remaned in the firſt league & cõuenãt which Chriſt Ieſus maid with his Apoſtlis when he ſend them furth, to preache the glaid tydingis of the Kingdome, and to eſtabliſhe his Throne, not only amonges the Iewis, bot alſo amonges the Gentiles, according to ye former propheſeis. Albeit we ſay that all thir former thay wer abil to proue (as thay ar neuer able to do) yet haue they ſaid nothing ẏ may help their caus, nor hurt ouris, onles that they thairwith planely proue ẏ the Kirk of Rome and the ſucceſsioun of the ſame hes remanit and yet remaneth in ẏ original puritie of the APoſtlis, in doctrine, lyfe, lawes & ceremonies. For thir being corrupted, the tytill of ſucceſsioũ will na mair help them then did the braging of the Preiſtis vnder the Law, who cryit aganis the Propheit Ieremie, the Temple of the Lord, the Temple of the Lord, the Temple of the Lord, the Temple of the Lord. What was anſwered vnto them, let ye 7. Chap. of his Propheſie witnes. But farther of the ſucceſsioun and of the aſſurance thairof efter. Now mõ we ſumthing ſpeak of Faith, Religioun, and Catholick Kirk whairwith he wold terrifie your conſcience and deface the treut[illegible] and then mon

Ierem. 7.

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we anſwer to his blaſphemous taũtis and mockage, befoir we haue confeſsit that to leue without faith, without Religion, & without the ſocietie of the Catholick Kirk, bringis with it moſt certanely death and dampnation. But yet we affirme, yat all opinion that is cõmonly receaued vnder the Name of faith, is not faith which God approuis, bot trew faith mõ haue for the ground and aſſurance thereof Godis expreſſed word, of his mercy ꝓmyſed in Chriſt Ieſus, whereto the heart of ỹ faithful mon cõſent, ſo moued be ỹ haly gaiſt. And therefor we fear not to affirme, that the Papiſtis hauing no better ground for thair faith then conſent of men, decreis of counſallis, and antiquitie of tyme, haue no faith bot a fonde, yea, a dampnable opinion. And the ſame we affirme of Religioũ, whiche if it be pleaſing & acceptable vnto God, muſt haue his awin cõmandemẽt and approbatioũ for a warrand: otherwiſe it can not be bot odious in his preſence, as a thing repugning to his expres commandement: ſaying, not that which appearis good in thy awin eyis ſall thow do to the Lord thy God, bot what the Lord thy God hes commanded the, that do thow,

what grõd faith hath.

The warrãd of religioun

Deu. 4. & 12

ade nothing to it, diminiſhe nothing frō it. Be this precept of that Eternall God, who is immutable, and that can cōmand nothing but ẏ which is iuſt, ar all people, Realmes, and Natiounis (that will auow them ſelues to be the inheritance of the Lord) bound and obliſt to meaſure thair
Nota. Religioun, not be the exemple of other Realmes, nether yet be their owen good intentioun, or determinatioū of men, but only be the expreſſed word of God. So. that what therein is commanded, aucht to be done, and what is not commanded be him, aucht in na wyſe to be done be the people of God, what apperance or externall ſhaw of holynes that euer it hes. And thairfoir haue we moſt iuſtly reiected the Rable of ceremoneis which the Papiſtis held for the cheif exerciſe of thair Religioun, as thingis hauing na better ground then the inuentioun and conſent of men. Now ſhortlie of the Kirk commounlie callit Catholick. The name of the Kirk is commoun, and is taken aſwell for the cōgregation of the wicked, as for the aſſemblie of the godlie, as it is plane be ye wor-
Pſal. 26. des of Dauid, ſaying, I haue hated ẏ Kirk, or the aſſemblie of the wicked, the terme

Catholick

Catholick, which ſignifyis vniuerſall, hes not included in it that vertew which Papiſtes alledge, That is, that whatſoeuer is catholick, ȳ must be gude. For if ſo wer, then ſin in the originall world ſhuld haue bene gude, for it was ſo Catholick (that is vniuerſal) that it ouerflowed ȳ hole earth only one hous excepted. How vniuerſall Idolatrie was amongis the Gentiles, Hiſtoreis witneſſe, aud how braid the peſtilent ſect of Machomet is this day ſpred, experience dois teich vs. And yet we ſuppone, that no man of right iudgemēt will either approue the one or the other, notwithſtāding of their vniuerſalitie. & therefore we muſt haue a better aſſurāce of ȳ Kirk, to the which we aucht to ioyne our ſelfis then that it is Catholick, or vniuerſall, To wit, it muſt be holy, & the cōmunioun of Sanctis. For in the confeſsioun of our faith, we ſay not I beleue the Kirk vniuerſal, bot I beleue the holy Kirk vniuerſall, the cōmunion of Sanctis. Wherefoir we affirme, that if that Kirk whiche is called Catholick or vniuerſall haue not holynes in the heart be trew faith, & the Confeſsioun of the ſame in the mouth, & in the foirhead, it ceiſsis to be ȳ immacu-

late ſpous of Ieſus Chriſt, in whoſe boſõe the ſonnes of God ar nuriſhed to the lyfe euerlaſting. And ſo befoir that the wryter of the letter ſhalbe able to conuict vs, that we haue declyned from the holy Kirk, he muſt firſt defyne what is the verray holynes of the Kirk, wherein it conſiſtis, fra whome it flowis, and what is the effect of the ſame. And when thus he hes done, he muſt proue yat ȳ Kirk of Rome hes bene and is only holy, ſo that no Kirk befoir it did euer enioy that tytill, nether yet that any that after may enſew it, may ſa be iuſtlie callit, & thus we think ſalbe verray hard to Maiſter Tyrie and all the Ieſuites in Europe to proue. Bot now that the vanitie of his argumẽt may ȳ moir euidẽtlie appeare, we wil in as few wordis as we can examine the mynd of the Prophet. Sic as diligently markis the ſcope of ȳ Propheit Iſaias, ſall cleirly ſe, that frõ the 40. Cha. of his propheſie to the end of the ſame, he trauellis principally to cõfort Ieruſalẽ, and the Natioun of the Iewis, whoſe miſerable diſtruction and fearefull captiuitie he foreſaw in ſpreit. Pronunced the ſame in his publict ſermonis, and left ȳ memoriall and vndouted Regiſter therof to the

poſteritie

poſt eritie that was to follow, and was to be partakeris of all the plaigues that wer befoir ſpoken. And leaſt that they in the myddis of yair calamitie ſuld haue diſpa-rit of any delyuerance: frō the ſame 40. Chap. back we ſay, that the Prophet as ỹ Meſsinger of Godis mercy pronounceth to Ieruſalem, to Mont Syon, and to the afflicted Iewis, delyuerāce frō captiuitie, the protectiō of God to be their defēce, the diſtructioun of Babilone, and of all their enemeis. The coming of the Meſsias promyſed vnto them the felicitie of his Kingdome, the vocation of the Gentiles, and finally the promyſes flowing from mercy that he had maid vnto them to cō-tinew for euer. And among thir manyfold promyſis this was one, the Kingdome and the Natioun that ſall not ſerue thee, ſall periſhe. Now glaidly wald we learne of the wryter to what Realme, to what Na-tion, to what Prouince or Cietie will he appoint vs, that therein we may ſerue Ie-ſus Chriſt, and his immaculate ſpous the Kirk: to the end that we ſhal not periſhe, If he will name Rome & the Kirk therof, then muſt we demand two thinges, ỹ for-mer. What become of all the faithfull the

Answer Papisten.

ſpace of a thouſād yeares that flowed betuix the making of the former promyſes, & the dayis of the Apoſtilis, what tyme ȳ Euangel began publictly to be offered vnto the Gentiles. All whiche tyme Rome was nothing bot a Den of Idolatrie, we think he will not ſay that the faithfull periſhed. And we ar bauld to ſay that the faithfull ſerued not Rome, nether yet the Kirk contenit thairin all that tyme. This is the firſt whereof we wold be reſolued. The ſecund is, that if the wryter will alledge, that during all the tyme the promiſe foirſaid apperteaned to Ieruſalem & vnto Mont Syon: but that after the aſcention of Ieſus Chriſt, and after that the Euangell was receaued of the Gentiles, the promiſe which befoir was maid to Ieruſalem was tranſfered vnto Rome. If ſo be, we pray the wryter that efter he hes conſulted with the fyneſt Papiſtis be they Ieſuites, or be they others, that he wil ſhaw vnto vs where we ſhall find the reſignatiō and ȳ aſſurance thereof. We clearly read the promiſes maid to Ieruſalem and vnto Mont Syon. We find that the Euangell was there preached in diſpyte of Sathan. We find that from thēce Peter and Johne

wer ſend to Samarea, and the refter the Euangell was planted amonges the Gentiles: we find farther that Paule wrote to ȳ ſanctes that wer at Rome, and that he him ſelf was caryit preſoner to it, and that he remanit two yeares there vnder cuſtodie in his ludgeing: bot that euer the promiſes maid to Ieruſalem wer tranſferred vnto Rome, we find not. And therefoir albeit that we of the Realme of Scotland haue refuſed Rome, and the tyrrannie thereof, we think not that we haue refuſed the ſocietie of Chriſtis Kirk: but that we ar ioynit with it, & daylie ar fed of our mothers breaſtes, becaus we imbraſe no other doctrine then that which firſt flowed furth of Ieruſalem: whoſe Cietizenes be grace we auow our ſelues to be. But now to the taunting blaſpheamies of the wryter: It pleiſis him to terme our Kirkis new foũd, inuiſible, yet but aucht yeare auld. &c. and our Euangel newly inuented. Which blaſpheamies albeit that man ſpair, yet we ar aſſured the Eternall our God ſall not ſuffer vnpuniſhed in this lyfe, and in the lyfe to cum: onles that ſpeadie and vnfeaned repentance blot away the ſame.

Note & anſwer directlie.

But the wryter left to the Iudgement

Tyries reasone. of God, we wolde knowe of him why he calleth our Kirkis new found, and our Euangel but new inuẽted. He appeareth to giue his reasone in these wordes (for sayis he) it is manifest that befoir a thousand yeares in all the worlde was there peple that trowit as thay do quha defendis the contrare.

Answer. This reasone conteyneth in it sic foly besydes the obscuritie and generalitie of it, that we stand in dout at what member we shall begin to confute the same. But becaus his greatest strength appeareth to stãd in this, that befoir a thousand yeares, there wer people in all the world that beleued otherwise then we beleue: To that heid we will first answer & say. That grãted, that befoir a thousand yeares there was people in all the worlde that trowed as Papistes now trow, what shall thereof yet be concluded, that our Kirkis ar new found? And will he say that our Euangell is but newly inuented? A good dialectisiane wolde answer: that albeit the antecedent wer granted, the consequent may iustlie be denyed. And the reasone is, becaus that nether doeth the Kirk, the faith of the same, nor the authoritie of the Euã

gell

gell of Christ Iesus, depend vpon that which men beleued befoir that it was publishe̊d. Nether yet is the age of the Kirk to be compted frō the time, when it pleased God of his mercy, either to reueale his word to any Realme or Natioun that befoir was ignorāt of it, or yet to reforme abuses whiche haue taken roote amonges the people of God be the negligence of men. And that this reasone and propositioun is trew: the consideratioun of the planting of the Kirk, and of the diuers reformatiounis maid within the same shall witnes. When God called Abraham frō Vr of the Caldeanes, and maid to him ȳ promise of the blissed sead, and after gaue vnto him the signe of Circumcision: wer there not people dispersed vniuersally vpon the face of the earth, wha trowit and thoght that they had a goode and perfite Religioun? Yea, euin that same Religioun (as they suppose̊d) wherein Noha serued God. And yet we knowe that the spirite of God dampneth the multitude of that age of Idolatrie: and thereintill magnifies the mercy of God, who from that corrupted multitude called Abrahā, & be grace maid him the Father of the faithfull. Now Gen. 12.

wold we demād of the wryter of the letter, if the age of Abrahames faith, ſhould haue bene meaſured from the errour of ỳ multitude that paſt befoir him: and if that the age of the Kirk gadderit within his hous ſhoulde haue bene called an aucht yeare auld Kirk, when that Abraham had ſo long obeyed God, while that all the world continewed in their Idolatrie? We demand (we ſay) if their auld Idolatrie, maid Abrahames Faith to be but a new found Faith: and if their multitude & vniuerſalitie hauing for them antiquitie, maid the Kirk that was in Abrahames hous to be a new found Kirk? We ſuppoue that men of Iudgemēt ſhal otherwiſe pronūce and ſubſcriue with vs: that the Faith of Abraham had the ſame antiquitie that the word had which he beleued. Now plane it is, that the word which he beleued was the ſelf ſame word which God pronūced vnto the woman in the Gardine, ſpeaking aganis the Serpent, ſaying: I ſhall put inimitie betuix the and the woman, betuix
Gen. 3. thy ſead and hir ſead, that ſead ſhal break doun thy head, and thow ſhall break doū his heale. This promiſe we ſay, being eſpeciallie maid to Abrahā in theſe wordes:

In

In thy ſead ſhall all the Natiounis of the earth be bliſſed, was the groũd of his faith lyke as that it was the ground of the faith of Adam, Abell, Seth, and of all the faithfull befoir him: ſo that his faith was no new faith, bot was that ſame faith whiche had continued amonges Godis elect from the beginning. For trew ſaith may not be meaſured from the errour of men, bot frõ the word and promiſe which the faithfull beleue. Is the word from the beginning, and the promiſe vndouted? then muſt the faith that thereupon is groũded, not onlie be trew, but alſo of the ſame age and antiquitie that the worde is. And therefore whenſoeuer the Papiſtes and we ſhall cũ to reaken of the age of our faith: we dout nothing but that there faith, in mo principall pointis nor one or two, ſhalbe found verray young, and but lately inuented in reſpect of that only trew faith which this day in the Kirks of Scotland is profeſſed. And the ſelf ſame thing affirme we of our Kirk, & of the Euangell preached within the ſame: to wit, that the Euangell which of Godis mercy is reuealed vnto vs, is not forged be man, but that it is the ſelf ſame Euangel which Ieſus Chriſt taught be his

awin mouth, and that his Apoſtlis at his cõmandement publiſhed vnto the world. And therefore we ſay that our Kirk is no new found Kirk (as the wrytet blaſpheamouſly rayleth) but that it is a part of ȳ holy Kirk vniuerſall, which is grounded vpon the doctrine of the Prophetes & Apoſtlis: hauing the ſame antiquitie that ȳ Kirk of the Apoſtles hes, as concerning doctrine, prayers, adminiſtratioun of Sacramentis, and all other thinges requiſite to a particulare Kirk. But yet will ȳ wryter of the letter alledge, ȳ we beleue not as the moſte part of men haue beleued a thouſand yeares and moir. For they beleued the Meſſe to be a Sacrifice propiciatorie for the ſinnes of the quick and the dead: The Pape to be the head of ȳ Kirk and Chriſtes vicare in the earth: The materiall body of Chriſt Ieſus, fleſche blood and bane to be in the Sacrament of the Alter, after that the wordis of conſecratiõ wer pronunced be a Preaſt, Super materia debita: that the prayers of the leuing profite the departed, and ſic others as the Catholick faith of the Papiſtes haue concluded. Theſe Artickles will the wryter ſay we beleue not: and therefoir how can it

be

be denyed but that our Kirk is new foūd and the doctrine therof is new. We haue anſwered and yet we anſwer agane, That whatſoeuer Papiſtes haue beleued beſoir vs, whiche hath no better ground then ẏ determinatioun of thair owen counſall: Can nether preiudge our faith grounded vpon Godis expreſſed worde, nether yet can proue our Kirk to be but a new foūd Kirk. For if ane commoun errour, and a ſuperſtitious worſhipping of God, receaued of a multitude, ſhould haue ẏ ſtrēgth that it ſhould preuale againſt Godis ſimple treuth, and againſt his worſhipping preſcriued in his word: then had the Propheit Helias bene into a miſerable condition: Who being but one man opponed him ſelf to the King, to his counſall, to his Prophetes, Preaſtes and people, and in plane wordes accuſed thame all of Apoſtaſie from God, from his trew worſhipping, and from the obedience of his Law: and planely conuicted them to be Idolatoures, becaus they had imbraſed a worſhipping of God not cōteyned in his word. It is a wonder that the King with his Preaſtes and Propheites excepted not againſt the Propheit and ſaid: how can ẏ

be Idolatrie, which our Kings and people ſence the dayis of Ieroboã haue vſed and manteyned for Gods trew ſeruice. Thow art but one man, and we ar a multitude: how can it be that we all ſhould erre, and that thow alone ſhould pleaſe God. But no ſuch thing find we obiected vnto the Propheit. But his requeaſt, being but one man was obeyed: quhilk was, that God him ſelf ſhould iudge betuix him and thé, as that he did be fyre from the heauen. This priuiledge craue we to be granted to vs of the Papiſtes in our days: to wit, that they ſuffer God to Iudge betuix our Religioun and theirs: What he approueth, let it be approuen of bothe, and what be him is not commanded, nor be the Apoſtles of Ieſus Chriſt eſtabliſhed and practiſed, let it be of bothe reiected, and ſo ſhall we ſuddanelie aggre. But if that they will ſtill cry, that we ar Schiſmatykes and Apoſtates, becaus we refuſe to defyle our ſelues with their abhominationis: We cã not but appeale from their corrupt ſentence to the vncorrupt Iudge, of whoſe fauoures we are aſſuredly perſwaded in ỹ point, becaus he hath ſaid follow not the multitude in euill doing: and becaus that

we find Kingis, Propheites & people beſoir vs, to haue done the ſelf ſame thing in their days (and therefore to haue bene approued of God), whiche we in Godis feare haue done in our dayis. To wit, they haue diſtroyed the monumentis of Idolatrie, & haue repreſſed the ſame externally be power and force, notwithſtanding the antiquitie thereof, & that great multitude adheared vnto it. And this muche for the multitude, and that which the multitude moſte commonly beleueth. Now to the further reſſounis of the wryter.

He firſt tauntis and mockis vs and our Kirk, calling it your inuiſible Kirk of Scotland. Secundly he affirmeth, that the Kirk whereof the Prophet ſpeakes ſhalbe manifeſt and viſible through all ỹ world. And for his profe alledges ỹ ſecũd Chap. of the Prophet Iſai. And laſt he cõcludes in theſe wordes. Wherefore if ye can not ſhaw in what place of ỹ world, afoir thre hũdreth yeare, your Kirk was into: It followeth of neceſsitie that it is no Kirk.

To theſe heades we muſt anſwer in ordour, and firſt we will pray the wryter in his nixt anſwer, to ſignifie vnto vs, why he

calleth the Kirk of Scotland inuiſible: ſeing that the ground and the perſones inhabitant within the ſame ar ſubiect to the ſenſes of all thoſe that liſt to looke vpone them: yea, the doctrine taught vnto vs is ſo patent, that the verray enemies them ſelues ar not forbidden to heare and to iudge of it. And finally the adminiſtratiō of the Sacramentes within our Kirkis are ſo pnblict, that none iuſtly can cōpleane, that they ar either debarred from hearing or from ſight. And therefore howſoeuer it pleaſeth the wryter to delite him ſelf in his owen vanitie, we feare not to affirme, That the Kirk of god within Scotlād this day, is as viſible, as euer it was in Ieruſalē, after that Chriſt Ieſus aſcended to ȳ heauenes, or as that it was viſible in Samarea after that it receaued the Euangell: Yea, we will further affirme, that ȳ trew Kirk of Ieſus Chriſt is as viſible, yea, & as beutifull in all her proper ornamentes this day, within the Realme of Scotland, as euer ſhe was in Corinthus, Galacia, Philippi (yea or yet in Rome it ſelf) what tyme that any of the Apoſtles rewled them: or that when they wer ſaluted be the Apoſtle in his Epiſtles for Kirkis. And this

for

for the first head.

The answer to the secund can not be so short, for his assertiō aggreis so lytle with the place of the Propheit, that we stand greatly in dout whether that euer ȳ wryter hes trauelled to vnderstand the mynd of the Prophet. His assertion is this. Of the Kirk whereof the Propheit speaketh, It is said be him in the secund Chap. that it shalbe manifest and visible through all the world. The wordes of the Propheit are these.

It shalbe in the last dayes, that the mō-
tane of the hous of the Lord, shalbe pre- Isai. 2
pared in the tope of the montanes, & shal be exalted aboue the hilles and all Nati-ones shall flow vnto it. And many people shal go and say: Cū let vs go vp vnto the montane of the Lord, to the hous of the God of Iacob, and he will teache vs his wayes, and we will walk in his pathes. For the Law shall go furth of Syon, and the word of the Lord fro n Ieruſalem, and he shall iudge among the Nationes and rebuke many people. &c.

In these wordes of the Prophet we find no such thing as the Kirk shalbe manifest and visible through all the worlde, We

acknawledge a promiſe of glade thinges to cum to be ioyned to Ieruſalem, & vnto Mont Syon, after the miſerable diſtructiõ of the ſame. We find the time appointed, to wit, the laſt dayes. But that the prõmiſe may be the better tryed, We muſt know of the wryter, when theſe laſt dayis begã, and whẽ they ſhalbe compleit. We muſt further know if there be any one certane place appointed, in the which it is ſaid, ẏ the Kirk of God ſhalbe viſible and manifeſt in all ages. Theſe two heades being conſiddered, it ſhalbe moir eaſie to iudge of the aſſertioun of the wryter, and how it aggreis with the mynd of the Prophet.

Queſtion of the laſt dayis.

And firſt we think that the wryter will not deny, but the laſt dayes whereof the Prophet ſpeakes, began long befoir ẏ euer the Euangell of Ieſus Chriſt was knowen or publictlie receaued in Rome, To wit, at the appearing of Ieſus Chriſt in the fleſhe, when that he reuealed vnto the worlde the hole will of his Father. For ſo are we taught be the Apoſtle ſaying: god in auld tymes ſpake vnto our Fatheres in diuers maners be the Prophetes: In ẏ laſt dayis he hath ſpokẽ to vs be his ſone. &c.

Nota.

Heb. 1.

And the Apoſtle Peter in that his moſte notable

notable Sermone made to Ierusalem, the day of pentecost, affirmes, That the Prophesie of Ioell made, as concerning the powring furth of Godes graces vpon all flesche in the last dayes, was euen then cõpleit, when that the holy spreit discended doun vpon those that beleued. So thẽ we haue gotten the last dayes to haue begun with Iesus Christ, who is the glorie of the secund Temple: when think we that they ended? If the wryter will say, whẽ Rome receaued the Euangel then was the accõplishment of the last dayes. As men iustly may dout therof, so will ỹ Apostle planelie deny, saying: The spreit speaketh euidentlie that in the last tymes some shall depart from the faith. &c. Whereof we may gither, that the Apostle appointeth the last tymes to continew longer, then ỹ the Euãgell was onys publictly preached: To wit, till that men should begin to fall from the faith, and giue eares to the doctrine of Deuilles. Yea, if ye will searche the Scriptures we shall find that the last dayes cõtinew from the first appearing of Iesus Christ in flesche, vnto his last returning vnto Iudgement. So ỹ the last dayes do not onely include the first publicatiõ

A&. 2.

1. Tim. 4.

Nota.

of the Euangell, but alſo the defectioun from it, yea, and the reſtitution of it agane vnto the world: be the brightnes wherof, that man of ſin ſhould be reuealed, & diſtroyed: Whereof we conclude, that if ȳ laſt dayes do yet continew, whereof the Prophet maketh mention, the thinges ꝓmyſed to be performed in them, are not yet altogether compleit: but are in their progres, and ſhall ſo procead till that all be finiſhed that is foirſpoken be the holie Prophetes and Apoſtles of Ieſus Chriſt. And ſo may Ieſus Chriſt this day be working in Scotland, albeit that Papiſtes rage againſt his Euangell, as in thoſe dayes he wroght in Ieruſalem, when the Preaſtes & the hole viſible Kirk (for ȳ moſte part) raged againſt the ſame. But now to the ſecund head.

We wold knowe if the wryter can appoint vnto vs any one certane place, wher this holy montane of God is promyſed to remane, manifeſtly and viſiblie. For this we mak knowen to the hole world, That for the lufe we beare to the buylding and reparing of Goddes holy hous, we haue endangered life and all thinges temporal. And therefore if the wryter can appoint

vnto

vnto vs a certane place, whereunto God hes maid promise: we shall euerie one exhort an other, with all diligence, to go vp thereunto. But if he cã appoint none, hauing greater assurance be Godes mouth moir then an other: Then will we cheritabillie desyre him to desist from taunting & mockage of so notable workes of god, as he of late yeares hes shawen in mo Realmes then one. Our Maister Christ Iesus apointes vs to no one certane place, wher that we shalbe assured of his presence: but rather forbidding the obseruatioun of all places, he sendes vs to his owen spirituall presence, saying: whereſoeuer two or thre are gathered in my name, There am I in the middest of thẽ. And in an other place, Behold I am with yow to the end of the world. We being grounded vpon these promyses, haue good hope through Iesus Christ, that in our Cõgregarionis we haue the fauourable presence of Iesus Christ, aswel in his word, as in his holy sacramẽtes. For in his name alone conuene we, be him alone we call vpon God our Father: and be him alone we are assured, through ỹ power of his holy spreit, to obtene our requeastes made according to his wil. We

Math. 18.

Math. 28.

wonder greatlie, that the wryter consid-
deris not, that the promise of the Prophet
is, that all Nationis shall cum to that holie
montane. We are a Nation (how abiect ȳ
euer we appeare) why thē will the wryter
deny vnto vs, fre passage to the hous of ȳ
Lord: seing that the terme of the last day-
es is not yet expyred, and seing that we
desyre to be taught in the wayes of the
Lord and to walk in his pathes: yea, seing
that thousandis in Scotland refuses not to
be rebuked of the Lord, and to suffer him
to iudge amōges vs. If the wryter will say,
becaus we will not acknowledge Rome,
to be the mother of all other Kirkis: We
answer as befoir, let vs heare the commā-
dement of our God, charging vs so to do,
and our obedience shall not be long cra-
ued. For we are most willing to obey our
mother: Prouyding that she shaw the vn-
douted signes of a naturall mother. But
an vsurped tytle without farther assurāce,
we dar not admit. And this far for his as-
sertion, and for the mynd of the Prophet.
Now followeth his conclusioun in these
wordes.

Wherefoir if ye can not shaw, what
place of the woride afoir thre hundreth

yeares,

yeares, your Kirk was into, It followeth of neceſsitie, that it is no Kirk. &c.

¶How this concluſion may be rightly gathered of the wordes of the Prophet, we ſuffer the readers and the wryter him ſelf to cõſidder. And yet becaus, ỹ till vs it wer a thing moſte greuous ſo to be excommunicate, that we wer no Kirk: That is, no parcell of the holy Kirk vniuerſall. We anſwer for our entres and ſay: That befoir 15. hundreth yeares our Kirk was in Ieruſalem, in Samaria, in Antiochia, and wherefoeuer Chriſt Ieſus was trewly preached, and his bliſſed Euãgell obedientlie receaued, whether it was amonges ỹ Iewis or Gentiles. There we ſay was our Kirk, which is not bound to any one place, but is diſperſed vpon ỹ face of the hole earth, hauing one God, one faith, one baptiſme, and one Lord Ieſus, ſauiour of all that vnfeanedly beleue. And ſo we feare not to receaue the tytle and authoritie of a particulare Kirk, becaus we haue all thinges be Godes word that thereto apperteanes. Yea, we are farther bold to affirme, that if euer it ſhall pleaſe God, to bring ỹ Kirk of Rome to hir originall puritie, that ſhe ſhall not be aſhamed to imbraſe and reue-

Nota.

Anſwer.

rence the pure Kirk of Scotland as her deareſt ſiſter, and nixt reſembling her in all thinges: before that pryde and auarice, ioyned with Idilnes and ryatous leuing, corrupted hei Miniſters, and that the inuentionis of men wer preferred to Godes ſimple treuth. We ſay yet againe ý whenſoeuer the Kirk of Rome, ſhalbe reduced to that eſtate, in the whiche the Apoſtles left it, we ar aſſured that ſhe ſhall vote in our fauoures, againſt all ſuch as ſhall deny vs to be a Kirk: if God continew vs in ý ſimplicitie which this day is mocked of ý world. Now let vs heare how the wryter proceadeth.

¶TYREIS LETTER.

AND ſwyftlie gif ze or ony of zour cunning Miniſteris of zour new inuẽted Euangell ſchaw me the dew ſucceſsiõ of his Kirk ſen Chriſt, and by that, aggre the manifeſt contradictioun that baith I haue red and ſene with my ene amangis ý Doctouris & principallis of zour new doctrine, I ſall not only renunce the ſentẽce quhilk I haif haldin heirtofoir, bot als ſall afoir all that will heare me confes my ignorance and faplt, and ſall employ all my ſtrength to the furthſetting of zour Religioun. &c.

ANSWER.

OF this part of the wryters letter, & of that ẅ is paſt befoir it is eaſie to cõ-ſider, that he wil acknawledge no Kirk to be the trew Kirk of Ieſus Chriſt, onles ẏ it can ſhaw the dew ſucceſsion therof, frõ the dayes of Ieſus Chriſt. And farther, ẏ the teachers of it, do ſo aggre in doctrine, that in no point they be found to differ one from an other. We anſwer if the im- Anſwer.
maculate ſpous of Ieſus Chriſt wer, boũd to theſe two extremities, The bondage thereof wer moſte miſerable: but becaus we find our maiſter Ieſus Chriſt, is moir fauourable to his pure Kirk, then Maiſter Tyrie craues, we are decreed to ſtand in that fredome and libertie, whereunto our head, and only ſouerane Lord, hes called vs. We find ẏ he ſendes not his afflicted Kirk to ſeak a lineal ſucceſsiõ of any perſones, befoir that he wil receaue thẽ: but he with all gentilnes calleth his ſheap vnto him ſelf, ſaying: cum vnto me all ye ẏ laubour and are laden, & I will eaſe yow. Math. 11.
And agane, all that the Father giueth me, ſhall come to me: and him that cometh to me I caſt not away. Io. 6.

O golden and moſte comfortable ſen-

tence, pronunced of him who can not lie. Heir is no mention of any ſucceſsion that we ſhould clame to, befoir that we be receaued of him, who is the head of ȳ Kirk: but only it is ſaid: that that which the father giueth, and that the ſone receaueth, ſhall not be caſt away: nether yet will he loſe any that cũmeth to him, but that he will ſaue them and raſe them vp at ȳ laſt day. And the Apoſtle ſpeaking of the vocation of the Gentiles ſendes them not to ſeak a ſucceſsion: but in the perſone of ȳ Epheſianes pronunceth this ſentence in fauoures of all that beleue in Ieſus Chriſt.

Now therefore ye ar no moir ſtrangers and foraners, bůt Cietizens with ȳ ſanctis
Epheſ. 2. and of the houſhold of God. And ar builded vpon the fundatioun of the Apoſtles and Prophetes. Ieſus Chriſt him ſelf being the cheaf corner ſtone: in whome all the buylding coupled together groweth vnto an holy Tẽple in the Lord. Heir we find men who befoir wer ſtrangers maid Cietizenes with the ſainctes and of the houſhold of God, we find them buyded vpon the fundation of the Apoſtles and Prophetes: we find Ieſus Chriſt to be the cheaf corner ſtone: but we find no mention of

any ſic ſucceſsiō as maiſter Tyrie ſeameth rigorouſly and without Godes commandement to craue. And thereſoir we cā not but wonder why that mortall man ſhall craue of vs that, which nether God ȳ Father his ſone Chriſt Ieſus nether yet the holy Apoſtles in their Miniſterie craued of any Realme or Nation. And therefoir let Maiſter Tyrie tak this for an anſwer. That an iniuſt requeaſt may iuſtly be denyed.

And yet leaſt that the wryter or any other ſhould think thē ſelues rather mocked then anſwered. We ade to the premiſses, that we are able to ſhaw the ſucceſsion of our Kirk directly, & laughfully to haue flowed from the Apoſtles. And our reaſon is, becaus that in our Kirkis we nether admit doctrine, ryte, nor ceremonie, which be their wrytingis we find not authoriſed. And albeit that this ſhall not ſatiſfie the new ſtart vp Ieſuites: yet our conſciences are at reſt, becaus we are aſſured to be avowed of the ſupreame iudge.

Nota.

Direct anſwer.

The ſecund which he requyreth is, that we ſhall aggre the manifeſt contradiction that is amonges the principall Doctoures of our new doctrine, and late inuented E-

uangell. His blaſpheamie we remit be Godes hand to be puniſhed, and yet we wold knowe what doctrine is that which he tearmes new. Our Euangell (as befoir is ſaid) is that ſame which Ieſus Chriſt be him ſelfe and be his Apoſtles manifeſted vnto the world, as all ſic as heare ȳ forme of our doctrine cá witnes. Where he deſyres vs to aggre all controuerſies amóges our teacheris: we anſwer, bona fide, that we know no controuerſie in doctrine, eſpecially of that which concernes mannes ſaluation within the Realme of Scotland: but that all the Preacheours within our Kirkis vniformely aggre in doctrine and iudgemét, notwithſtanding the diuerſitie of giftes. If Maiſter Tyrie wolde ſend vs to conſiliate all controuerſies that are in Germanie and ellis where his ſecund petition hes no greater reaſon, then had the former. For of God we haue no farther charge, but to watche ouer that flocke ȳ is ſubiect vnto vs. God hes reaſed and appointed vs Preacheours to the Realme of Scotland: In the boundis whereof if we plant not trew doctrine according to the talent committed to our Charge, and oppone our ſelues to all kynde of erroures ȳ

Anſwer to Tyreis vnreaſonable deſyre.

may

may infect the flock, we ſhalbe criminall befoir God. But ý we ar preciſedly boúd to ryn from coũtrie to countrie, to aggre all controuerſies, albeit it wer euin in the maters of Religion: we find no expres cõmandement geuin to vs in that behalf of our God. And therefoir we muſt deſyre ý inſpection of Maiſter Tyrie his power, be vertew whereof he may charge vs to that paneful trauel, befoir that we can promiſe obedience. But Maiſter Tyrie we knowe will alledge, that in wryting of his letter, there was no ſuch thing in his mynd: but that his meaning was, that becaus we did not aggre fully amonges our ſelues in all heades, therefoir he wold not be of our Kirk. For that in plane wordes he declareth. &c. Now all contention laid aſyde, we will deſyre Maiſter Tyrie, and the reſt of his factiõ deaply to cõſidder, if they be buylded vpon a ſure fundatioun: whill ý they haue none other caus why they appone them ſelues to the treuth of God, now of his mercy reuealed to the world, but becaus that ſuch as profes that treuth aggre not in all heades amõges thẽ ſelues. We demand then what if they had leued in the dayis of the Apoſtles, when ý prea- Nota.

ching of Christ Iesus was no les odious to the visible Kirk: To wit, to the posteritie of Arahon and Leui, who then rewled in Ierusalem, then hes the light of the Euangell bene, of late yeares, to that Romane Antechrist, and vnto suche as liue be his Merchandice. Wold Maister Tyrie (we ask) and his factiō, haue refused the Euāgell, becaus that in the bosome of ȳ Kirk there arose great controuersie, and that in the especiall heades of Religion? For did not some boldely affirme in the Kirk of
Ac. 15. Antiochia, that onles the Gentiles wer circumcised, according to the law of Moses, they culd not be saued. Which doctrine and affirmation was moir, dangerous and moir sclanderous in those dayes, then all the controuersies that yet ar risen amonges such, as haue refused the dampnable wayes of the Papistrie: for it concerneth the cheaf head of Iustification. And will any yet say that therefore the Euangell was not the glade tydinges of Saluatioun? And they that imbraced it trewly wer not the trew members of Iesus Christ? We looke that men will be moir moderat, thē some shaw them selues to be: who for certane controuersies of far les importance

then

then that was, dare boldly dáp̃ne ẏ treuth and the profeſſoures of the ſame, becaus ſay they, Proprium eſt hereticorum a ſe inuicem diſſentire. That is, it is proper to Heretykes to diſagre amonges thẽ ſelues whiche ſentence how ancient that euer it be, if it ſhould be ſo vnderſtand as the Papiſt doeth: that is, whoſoeuer diſagreis amonges them ſelues in materis of Religiõ they are Heretykes. If the former ſentẽce (we ſay) ſhould be ſo vnderſtand, then ſhall we accuſe mo of Hereſie then cã be excuſed in any one age from Chriſt Ieſus to this day. For did not Paule diſagre frõ Peter? Yea, he did ſo diſagre from him, ẏ he did reſiſt him planly to his face, becaus that he walked not according to the right way of the treuth of the Goſpell. Theſe wer two precipall pillers: the one appointed to the Iewes and the other to the Gẽtiles: what ſhall we ſay of the hote contẽtion which fell betuix Barnabas & Paule, which ſeparated thẽ that befoir wer ioyned, in as ſtrate coniunction, as euer wer two mortall men vpon the earth. If Maiſter Tyrie and his Ieſuites will alledge ẏ theſe wer but ſuddane paſsiones, and did not concerne any cheaf head of doctrine:

Gal. 2.

Act. 15.

The holy Ghoſt will proue the contrare. For the one tuiched the cõſcience of mẽ, concerning the fredome of meates, & the other the admiſsion of Miniſteris, after ỳ they had ones fallen back from that function: which heades wer of greater weght in thoſe dayes (as heirtofoir we haue ſaid) then any controuerſie which the Papiſtes ar able to ſhaw, to be, or yet to haue bene, betuix vs that profeſſes the Euangell, and do abhorre their abhominationes. Farther reaſoning of this head for this preſent we omit, and will procead with Maiſter Tyries letter.

TYRIES LETTER.

QVhairfoir Schir conſiddering that in that Kirk in the quhilk I am be the grace of God thair is continuall ſucceſsiõ of doctrine, and that ſame ſelf quhilk is preachit now hes bene teichit in all ages, as it is manifeſt till ony man that hes red all ancient wryteris afoir our tymes. And mairouer I find it ſpred throw all ỳ warld as in lyke maner it is manifeſt and the experience dois teich zow, for ze will cũ to na place quhair Chriſtis doctrine is reſſauit, bot ze will find the Religion at leiſt in mony perſonis. Quhairfoir gif ze can not

ſchaw

ſchaw in na vther Religion the ſamin. It followis euidently that na vther Religioũ is the trew Religioun.

¶ANSWER.

TO this Epilog and argumẽt gathered thereof, we anſwer only this: That of a manifeſt lie, there can no treuth be concluded. His manifeſt and impudent lie we ſay, is, That he affirmes, That in that Kirk in the which he is, there is continuall ſucceſsion of doctrine: and that the ſelfſame which is preached now hes bene taugh in all ages. This we affirme is a moſte impudent lie. For now, & of late yeares it hath bene taught and of the people receaued, that the Meſſe was a ſacrifice propitiatorie for the ſinnis of the quick & the dead: That the Pape was the head of ỹ Kirk, & ſuch other heades of moſte heretical doctrine, approued in the Papiſticall Kirk. Which heades we affirme wer vnknowẽ in the age of the Apoſtles, or yet of the Fathers that immediatly followed them. And for the probation thereof, we deſyre their wrytingis to be produced, euer beginning at them who wer appointed of God to preache, and to plant the veritie in the world. We are not bound to cre-

Nota.

Tyries impudẽcie.

dite whatsoeuer the Fathers haue spoken: But our faith (as is befoir said) is buylded vpon the sure Rock Iesus Christ, and vpō the fundatioun of the Apostles and Prophetes. So far as any Fathers aggre therewith, we reuerently do imbrase it: But if the Fathers haue affirmed any thing with out the warrand of the written word of ȳ Eternall our God, To whose only voce the sheap of his pasture ar bound: It is as laughfull to vs to reiect that which proceadeth from man and not from God, as it is easie to them to affirme it. Maister Tyrie may know that we vse the wordes of the Ancientis.

Ephes. 2.

Nota.

The effect of Tyries letter.

His affirmationis

It appeareth to vs be the hole progres of Maister Tyries letter, that he and his factioun, can acknowledge no Kirk, which in all ages hes not bene visible to the eyes of men: hauing lykwise a visible succesion. For first he affirmes, that the Kirk whereof the Prophet Isaias speakes, should be manifest and visible through all the world. And heare last he alledgeth that we can cum in no place where we sall not find that Religion spred: at the least in many persones. And thereof he concludes, that if we can not proue the lyke

of

of our Religion: It followis that it is not the trew Religion.

If Maiſter Tyrie recant not this aſſertiō he muſt correct his crede. Aud where v- niuerſally befor we vſe to ſay credo ſanctam eccleſiam. &c. He muſt ſay video ſauctam eccleſiam. For if there be no kirk vpon the face of the earth, but that which is viſible, and that which may be ſhawen firſt, be certane notes external, then ſuperfluous and vane it wer to vs to ſay, I beleue the holy Kirk vniuerſall: but confidētly we might affirme, I ſee ȳ holy kirk. If Maiſter Tyrie will ſay we may bothe ſe & beleue, and be our ſight our Faith may be ſtrengthned. For Thomas ſaw ȳ woūdes in the handes, feit and ſyde of Chriſt Ieſus, and beleued: and ſo may we ſe the Kirk and yet beleue it. If we ſhould grāt ſo far to Maiſter Tyrie, yet wer his argument nothing helped. For the queſtion is not, whether that we may notifie thoſe thinges that we ar bound to beleleue. But the queſtion is, if that we are not bound to beleue thoſe thinges, which ſomtymes ar vtterly remoued from the external ſenſes of men. Maiſter Tyrie will acknowledge no kirk except that which hes beae

Anſwer to his affirmationes.

Nota.

and is visible. We in the cõtrare acknow ledge and reuerence the spous of Chiist Iesus, somtymes exyled from the world, receauing somtymes the wynges of an Egle, that she may fle to the wyldernes: Whereof God and not of man, she hath her place prepared. We reuerence her & doeth complane, that she hath bene deso- late, barrane, a captiue, and a wanderer to and fro. That spous of Iesus Christ brages so lytle of her succesion, visible to mãnes eyes, that she is reft in admiration, who should haue nurished her Children, du- ring the tyme of her baniwement. If ma- ster Tyrie be so well sene in the ancient Wryters, as in his wryting he wold shaw him self to be, then can he not be ignorãt that it is not without great caus that the holy Goste hath taught vs to say: I beleue the holy Kirk vniuersall. To wit, becaus that oftentymes it is, that the Kirk militãt is so afflicted. Yea, the bewtie thereof is so obscured, to the most part of the worlde, that the Synagoge of Sathan vsurpes the tytle of the trew Kirk: and Babilone is preferred to Ierusalem. So that the elect are compelled to compleane and say. We se not our owen signes, now is there no

Apocal. 12.

Isai. 49.

Note di- ligently.

psalm. 74.

Prophet

Prophet any moir amonges vs. Let the dayes of Helyas and his cõplaint witnes whether that the Kirk of God is alwayes so visible, that it may be pointed furth w the finger of man. Thus we wryte shortly to giue occasion to Maister Tyrie, and to such as are blinded with that errour, moir deaply to considder that artickle of their beleue, and not so rashely to condempne such as God of his mercy calles frõ darknes to light. Now to the rest of his letter.

TYRIES LETTER.

THair is sum I knaw perchance for laik outher of gude discourse or wit measures the veritie of the thing thay follow be the warldly succes thay haue in the following of it. Bot surely I cã not esteme zow to be of that rank, and gif ze wer, I wald exhort zow to reid amangis the rest the seuintene and twa Psalme, and ỹ hundreth fourtie and thre Psalme. Quhairby ze wil easily vnderstand, that nouther the prosperous succes of zour part (in warldly thinges I mene) preifis it that ze follow to be of veritie, nor zit our decay and aduersitie makis our part to be conuicted, ze rather the mater being considderit as it aught to be, zour prosperitie is rather a

manifeſt argument of Goddis wraith nor of ony treuth of veritie. For it is ſaid be ane godly, haly and cunning man ane xj. hundreth zeir bypaſt, Quod nihil infelicius felicitate peccantium, quia & penalis nutritur impunitas & mala voluntas velut interior hoſtis roboratur. &c.

ANSWER.

WE might haue paſſed by this parcell without anſwer, becaus that nothing in it conceaued, iuſtly can be laid to our charge. For our warldly felicitie, proſperitie & reſt, nether is, nether yet hes bene at any tyme, ſence we haue imbraſed the Euangel of Ieſus Chriſt, ſuche as may nuriſhe vs in wickednes: nether yet are the Papiſts able to cõuict vs of ſuch impietie, as all the world know hath roung among them of mo yeares then an hũdreth thrile told. And in the meane tyme to what honour and worldly dignitie they are aſcended, we mak them ſelues iudges. If they ſay the doctrine which we teach, is wondrouſly ſpred within this hũdreth yeares: So that now it hes almoſte red ȳ ſelf furth of bondage. We wold demand of the Papiſtes, if the Euangell of Ieſus Chriſt, ceaſed to be the doctrine of Saluation, what tyme the Kirkis gat reſt in Iudea and elles

where, in the dayes of the Apoſtles. If they anſwer, ỳ they meane no ſuch thing. Then yet we demand, if the hand of the Lord be more ſhortned now, then that it was in the primatiue Kirk: So that now he may not aſwell manteane his treuth, and enlarge the Kingdome of his onely Sone, as that he did in the dayis of the Apoſtlis. Whatſoeuer the Papiſtes ſhall anſwer, we are aſſured that nether is his power diminiſhed, ſo that he may not manteane his treuth: nether yet is his lufe ſo waxen cold towardes his Kirk, but that he will in his anger remember vpon mercy. Why do not thoſe cruell men conſidder, what innocent bloode hath bene ſhed for the teſtimonie of Chriſtes Enangell, within theſe thre ſcore yeares. Wold they that God at no tyme ſhould ſhaw pietie vpon the patient ſuffering of his afflicted kirk? Wolde they that the ſworde ſhould ſtill deuor? Wold they that the flaming fyres ſhould neuer be quẽched? If that ſo they wold, they ſhaw them ſelues the Sones of him who hath bene a murtherer from the beginning, and yet continew in the ſame malice. But our God beareth towardes his weak Children, a fatherly affectioun

whereby he is moued ſomtymes to ſtay ȳ furie and rage of Sathan for a ceaſon: To the end that his choſen moir gladely may prepare thē ſelues to a new battell, Trew it is, the doctrine of ſaluatioun is greatly enlarged, & thereof we praiſe God: Trew it is, that Sathā hath not vniuerſally ſuch power to perſecute as ſomtymes he hath had. But will Maiſter Tyrie thereof conclude, that in our Kirk there is no ſtrēgth? But now to the Scriptures which Maiſter Tyrie coateth.

Trew it is, that Dauid in his 73. Pſalme according to the compt of the Hebrewes affirmes that nether the worldly proſperitie of the vngodly, nor yet the afflictiō of the godly, ought to diſcourage ſuch as feare God. In this generall head we aggre with Maiſter Tyrie and with all Papiſtes. But we affirme, that the notes and ſignes, which ȳ holy Ghoſt giueth in that place, be the which the wicked ſhalbe knowen, do no wyſe apperteane to vs: but of many yeares moſte euidently haue appeared, & to this hour do yet appeare in the Pape, & in many of thoſe that manteane his kingdome. For whether that the generatiō of ȳ Romane Antechriſt hath bene exemed

from

from the troubles of mẽ, whether ẏ their pryde hes bene as visible as euer was their garmẽt: whether that their eyes haue start out for fatnes: And finally whether that their licentious leuinges, their oppresion and presumption, haue not planely declared, ẏ they haue set their mouth against the heauen, we are content that the world (be it neuer so blind) the hiſtories of their liues (not written be vs but be their owen scribes) and the verray experience which all men now haue, & heirtofoir haue had of their proceadinges, beare record whether that they or we be noted in ẏ psalme. We giue Maister Tyrie to vnderstand, That we are better acquented with the liues and conuersationis of the Papes and Cardinalles, then thay think vs to be: and that we know the strength of their lawes, decries, statutes and counsalles better thẽ the Iesuites knowes the reule of Iesus: albeit that presumpteously they haue vsurped his name. And therefoir we wil craue of Maister Tyrie and of all his factiõ, that in wryting either to vs or yet till suche as they wold persuade: that they vse treuth and simplicitie, and so shall they find thẽ selues better contented in reading of our

Nota.

anſwers. For this befoir the Lord Ieſus, we proteſt that it is the treuth which we teach, and wherein we delyte: The lufe whereof cauſes vs abhor all mānes inuention, ſuperſtition and Idolatrie. And thus far to the anſwers of the Scriptures which Maiſter Tyrie coateth.

Now to the ſentence of the anciēt wryter, whoſe name he ſuppreſseth. We anſwer, that his wordes cut the throttes of the proud Papiſtes of that age and of all their followers ſence thoſe dayis. For thē began the taill of the Dragoun, to draw the ſtarres from the heauen to the earth: Then began the fontanes which ſometymes gaue cleare & holſome watter to become bitter: yea, to be turned vnto blood, and yet did they proſper in all worldlie felicitie. Which was the caus that many godly men lamenting that publict corruption, wer compelled to pronunce, that, & like ſentences, againſt the verray Kirk mē that then lyued. And leaſt that Maiſter Tyrie ſhould thinke that this we affirme without authoritie. We remit him to the wrytings of Ierome, Auguſtine, Ambroſe, Bernard, & others that wer nether come long before nor after the tyme that he

notes:

whoſe wrytinges if he ſhall diligentlie examine, he ſal find, what was their iudgement of the ſeat of Rome in their dayes, and what others ẏ after followed, added to the former impietie of their Fathers: from the day that ones the Popes wer decored or rather deformed with a triple Crowne, let the wryters of all ages sence beare witnes. And leaſt that Maiſter Tyrie ſhal think that we put him to to much pane, when that we ſend him to all wryters in generall. We ſhal releue him ſomwhat, and appoint him to two only, whõe iuſtly he can not ſuſpect to haue bene corrupted be vs. The one is Abbas Ioachim, a man ſometymes of great authoritie and reputation amonges the Papiſtes. The other is Ioánes Auẽtinus hiſtoriographur, whoſe hiſtorie was prented be cõmand & with priuiledge of the Empreour Charles the Fyft: Let the Wrytinges we ſay of theſe two beare witnes, what hes bene ẏ iudgement of diuers men in diuers ages, of Rome, of the pryde of the prelacie, of their corruption, in lyfe and doctrine, and finally of their defectioun from the treuth. Abbas Ioachim wryting vpon the wordes of the Reuelation of ſanct Iohne,

The ſext Angel powred furth his Phyole vpon the great flood Euphrates. &c. Hes this ſentence. Si autem aquæ huius fluminis quod vocatur Euphrates, populi ſunt, & gentes, & linguæ, quæ parent Romano imperio: Si quidē ciuitas Romana ipſa, eſt noua Babilon. &c. That if (ſayeth he) the watters of this flood that is called Euphrates be people, Nationis and tounges that obey the Romane Impyre, for the Cietie of Rome it ſelf is new Babilon: This place and that which enſewes of the drying vp of the watters euidētly ſhawes, what was the iudgement of the wryter in his dayes of Rome. To wit, that it was become new Babilon. And leaſt that any ſhould think that the Author meaneth of the ancient Romane Impyre, and not of the regimēt of the Kirk that was in it, or in the dominion thereof, he explanes him ſelfe after, whill that he interpretes the great hoore, and the Kinges of the earth, who commit huredome with her. The great hoore he ſayes, the vniuerſal Fatheris affirmed to be Rome. Not ſayes he as concerning the Congregation of the iuſt, which ſometymes was a pilgramer in it, but as concerning the multitude of the reprobate: who

be

be their wicked workes blaſpheameth & impungeth the ſame Kirk, being a pilgramer with hir. Let Maiſter Tyrie mark that the wryter ſaw in Rome two Kirkis, the hoore, & her multitude diſperſed in all ỹ places of that Impyre: & the Kirk which was a ſtranger blaſpheamed and impunged be the multitude. And yet after he explanes him ſelf more planely: ſaying, Reges vero terre, dicti ſunt prẹlati, quibus cõ ceſſum eſt regimen animarum. Quorum nonnulli fornicantur cũ Babilone, quumquidem vt placeant hominibus, paruipendunt & negligunt mandatum dei. The Kinges of the earth (ſayes he) are called the Prelates, to whome the Regiment of ſaules is cõmitted, of whome neuertheles ſome commit fornication with Babilon: Becaus that they for the pleaſure of men neglect and diſpyſe the cõmandement of God. And leaſt that any ſhould thinke ỹ ſuche a ſentence had reckleſly eſchaped him, he dowbles the ſame wordes ouer agane: ſaying, Reges vero terræ eſſe prælatos eccleſiarum, quorum aliqui fornicãtur cum Babilone ſupertus dictum eſt, It is befoir ſaid (ſayeth he) that the Kinges of the earth are the Prelates of the Kirkis,

of whome ſome cõmit hooredome with Babilon. And proceades farther ſaying. Et quod ſequitur: Et mercatores terræ de virtute deliciarum eius, diuites facti ſunt ad falſos ſacerdotes & hipochritas, referendum eſt. qui negotiantes regnum dei temporalibus lucris. &c. That is. And that which followeth (ſayeth he) and the merchandes of the earth wer made riche of ỹ power of her pleaſures. That is to be referred to the fals Preaſtes and Hypocrhites, who making merchandice of the kingdome of God, gapes for temporall aduãtage. &c. And after a lytle vpon theſe wordes, and the merchandes of the earth ſhall murne. &c. He ſayes.

¶ Negotiatores terrę qui ſicut ſuperius dictum eſt: ipſi ſunt ſacerdotes bruti, qui neſciũt que dei ſunt. Sacerdotes animales qui dati ſunt in atrium exterius, vt manducent peccata populi: qui vendunt orationes & miſſas pro denarijs, facientes domũ orationis apothecã negotiationis, faciẽtes inquam forum publicum & ſpeluncam latronum. &c. That is, the merchandes of ỹ earth (as is before ſaid), they are ỹ brutiſh Preaſtes that knowe not thoſe thinges ỹ apperteane to God. Senſuall Preaſtes that

are

are placed in the outward court that they may eat the sinnes of the people, who sell prayers and Messes for money: Making ŷ hous of prayer ane chop of merchandice: yea, making it (I say) a publict and oppen mercat, and a den of theues. &c. If Master Tyrie or any other of that sect, blame vs of rayling (as commonly they vse to do, when that we speak the treuth) Then let him and them consídder, that we learned not of Martyn Luther, what kind of men the papistes wer: but that which we speak and affirme now we haue receaued of the Papistes them selues. For this hath bene the mercyfull prouydence of God towardes his lytle flock euer from the beginning, That when an vniuersall corruptiõ begã to spred the selfe, thẽ wer rased some as it wer one or two amonges ŷ hole multitude, till admonishe the present age and the posterities to come, how far men had declyned from the originall puritie: that at least God might haue some testimonie, that ŷ veritie of God, was not altogether buryed in the earth. But now let vs heare the iudgementes of others.

Reioyse papistes, heare are Messes, but marke that they are solde.

Such as be any thing acquented with ŷ Histories of the antiquitie, can not be ig-

norant, how vehement was the contentiõ betuix Nicolaus the firſt, and certane of ỹ Biſhoppes of Germanie, for the diuorcement and ſecund mariage, of Lotharius King of Vngarie. Which of the two parties had the iuſt actiõ, we diſpute not: but what wer the crymes lade to the Pape in thoſe dayes, we ſhal ſhortly tuoche. Efter that Tetogaudus & Guntherus, who wer ỹ two cheaf Biſhoppes that opponed thẽ ſelues to the pryde of ỹ Romane Biſhop, had largely purged thẽ ſelues of all things wherewith he charged them. They enter in into moſte bitter accuſation of the ſaid Nicolas Pape. And after other things they lade to his charge, that moſt tyrannically he had oppreſſed the libertie of the ſpous of Ieſus Chriſt. And after that they haue rehearſed the principall ornamẽts wherewith ỹ trew Kirk was decored. They ſay, Quæ beneſicia tu veluti latro intercipis, templo dei preripis, in teq; tranſfers. &c. And after. Tu pontificis quidem perſonã præ te fers, ac tyrannum agitas: ſub habitu & cultu paſtoris, lupum ſentimus: titulus parentẽ mẽtitur, luce factis iouem oſtẽtas. That is, whiche benefites thow as a murtherer cutteth of, and takis away from the

Auenti. lib. 4. foli. 428.

Kirk

Kirk of God, tranſferring them vnto thy ſelf. Thow ſhawis the perſon of a paſture, but planely thow playes the tyranne: vnder the habit & cloithing of a ſheapherd, we feale the crueltie of a Wolf. The tytle lies, for it calleth the father: but thow thy ſelf into thy workes ſhawes, the thundering of Iupiter. &c. And therfoir (ſay they) we knowe not thy voce: we regarde not thy ſtatutes: nether yet feare we thy bulles, nor thunderinges. If thow pretend to interdite vs, we feare not to cut thy throt with thy owen ſword: For the holy ghoſt is author of all ȳ Kirkis wherſoeuer they be diſperſed vpon the face of the earth.

Let the Papiſtes confute this or elles abſolue vs.

This was the iudgement of many otheris then of theſe befoir expreſſed, of the ſeat of Rome in thoſe dayes about 800. yeares after the aſcention of Chriſt, and how ȳ the pryde and iniquitie of that ſeat augmented, as alſo the fre ſpeaking of men againſt the ſame, the ſubſequentis will declare.

What lamentable tragedie was played betuix Hildebrand called Gregor the ſeuint, and Henrie the fourt Empreour of Rome, mo Hiſtoriographoures then one or two do witneſſe. Nether yet do thoſe

writers who wer moſt addict to the factiõ of the Pope, to wit, Gerochus, and Paulus, ſo couer the ſhame of that deceauer, but that they giue ſufficient light to men, to ſe what miſcheaf lurked within the boſõe of that peſtilent ſeat. For wryting what ỹ ſaid Hildebrand did, what tyme that he was firſt depoſed from that ſeat, which be craft and without all ordour he did vſurp (they ſay) that he ſpared not largely to beſtow the patrimonie of the Kirk vpon ſoldiours, and vpone capitane of warre: vpon the which, the pure, cheafly, ſhould haue bene ſuſteaned: yea, they affirme, ỹ he ſhew him ſelf more rigerous againſt ỹ empreour, thẽ it became a paſture to haue done. If this was their iudgement who tooke vpon them to defend his action & caus, what think we was the iudgement of others?

That ſhall we better vnderſtand be his accuſation and be the ſentence pronũced againſt him, be all the Biſhoppes of Frãce and Germanie. Who with one voce concluded, that Hildebrand was ambitious periured: an vſurper of the Empreoures authoritie: one that violated and brak the concord of the Kirk: and therefore that

he was vnworthie of that ſeat. This ſentẽce was pronũced in his owen face, whil that he was ſitting in counſal in Rome be one Rulandus, cheaf Preaſt of Parma. Who boldly and without any ſalutation, offering the decreit of the counſall, together with the Empreoures letters, ſaid. This Hildebrand is no Biſhop, no Father, no paſture: he is a theaf, a Wolf, a murtherer, a Tyranne: and therefoir let him be depoſed. &c. We are not ignorant ẏ hereof enſewe great tumult, ſedition, and trouble. But as that purged nothing his former infamie, ſo did it not ſtop ẏ mouthes of many, plinely to pronunce, what Iudgement they had of him and of that ſeat. To wit, that he vnder the tytle of Chriſt, did the verray work of the Antichriſt: That he ſat in the Tempell of god, which then was become Babilone: That he was worſhipped and extolled aboue all that ẏ was called God: That he glorifyed as if he could not erre. &c. Theſe and others crymes of no les weight wer lade in that age, to the Biſhoppes and ſeat of Rome: and this was far without the terme of thre hũdreth yeares within the which Maiſter Tyrie wolde limitat the doctrine

of our Kirk. But let vs heare farther.

As the practiſes of the Biſhoppes of Romo, wer more and more eſpyed, the Biſhoppes of Germanie aſſembled them ſelues in counſall at Regmoburgiū: where the Biſhop of that ſame cūtrie in his moſt vehemēt oriſon, made againſt the authors of ſedition, amonges other thinges, pronunced this ſentence againſt the Biſhoppes and ſeat of Rome. Chriſt our Sauiour (ſayes he) moſt diligentlie foirwarned vs, to be ware of fals Chriſtes, and fals Prophetes, whome he willed vs to diſcerne & know be their workes. Whome preſently onles we be more then blind we may ſe. For (ſayes he) Romani flumines arma in omnes habent Chriſtianos, audendo, fallēdo, & bella ex bellis ferēdo magni facti, omnes trucidant, occidunt, pacem concordiam terris depellunt. &c. That is, theſe Romane Preaſtes (he notes the hole Rable) make warre againſt all Chriſtianes, ſome tymes malepartly, ſometymes craftely, and be deceat they ſtill continew warre vpon warre. They them ſelues being made great, murther & ſlay the ſheap. Breifly they tak peace and concord from the earth. And after a lytle in the ſame

Nota.

This day yet.

oriſon

which is to be found in the ſeuint booke of the Hiſtorie foreſaid he ſayes: Hildebrandus ante annos centum atque ſeptuaginta, primus ſpecie religionis, Antichriſti imperij fundaměta iecit. Hoc bellum nephandum primus auſpicatus, eſt quod per ſucceſſores huc vſque continuatur. &c. That is, Hilldebrand (ſayes he) before an hundreth and ſeuintie yeares, firſt vnder apperance of Religion, laid the fundation of the Impyre of the Antechriſt, he firſt began this vnhappy warre which to this day is continued be his ſucceſſoures: he farther proceades and ſayes, Beleue the man that hes experience. Theſe Preaſtes of Babilone deſyre to regne alone: They ſhal not ceaſe vnto ſuch time as that they haue oppreſſed the honor of the Romane Impyre. And conſequently the trew paſtures that wold fead the flocke, being oppreſſed, and the barking dogges being remoued, they ſhall extinguiſhe the treuth, they ſhall murther and trode all thinges vnder their feat: They ſhall ſit in the Tẽple of God, and be extolled aboue all that is worſhipped. &c.

Auen. lib. 7.

Let the worlde iudge.

Theſe and many other graue ſentences wer pronunced be the ſaid Ebirhardus, &

wer ratifyed and confirmed be the hole Biſhoppes, & Senate of Germanie: wherby it is euident what iudgement that age had of the Biſhoppes of Rome, and their Colleges. To auoyde farther proſixitie, we omit the oriſon and iudgement of probus, the Biſhop of Tullos: The publict edict ſet furth againſt the Pope and againſt his practiſes in the dayes of Lodouicus ỳ fourt Empreour, together with the iudgementes of many other: which ſuch as are exerciſed in Reading of Hiſtories may note. So that if Maiſter Tyrie or any of his ſect ſhall, after this accuſe vs, that we are the firſt that haue diſcloſed that man of ſin: The moſte ancient wryters ſhall cõuict him, & pũrge vs. Now ſhortly to the reſt of his letter.

TYRIES LETTER.

SEN my departing fra zow I haue ſene ſindrie cõgregationis, ſpecially in Germanie, Profeſsing as thay pretendit the trew word of God and his Euangell, bot in veritie betuix them thair ſelfs & them and zow, I find ſa greit difference and repugnance in materis of greit cõſequence, that gif thair wer na vther argument to let me not depart fra the Catholick Kirk,

in

in the quhilk I was Baptiſed, that wer ſufficient. &c.

¶ANSWER.

WHen Maiſter Tyrie ſhall accuſe in ſpecial, wherein the Congregationis in Germanie, differ amonges them ſelues, and that we differ from them: then ſhall we ſhaw our Iudgementes, whether the difference be of ſuche importance, as it ought to diſſolue the vnitie of the Kirk. The confeſsion of our faith & the ordour of our Kirk, is patẽt to all that lyſt to read the ſame, whẽ either he or any other ſhall oppunge any one or two heades of the ſame, ſo long as God pleaſes to reteane in this miſerable life, ſuch as of his mercy he hes made his Miniſters to blow the trompet of his iudgements to this moſt wicked generation: nether he nor any other that pleaſe to oppone them ſelues to our confeſsioun, ſhall long craue an anſwer, an anſwer we ſay of any one or two heades which they pleaſe to oppoung. For Maſter Tyrie ought to vnderſtand, that the preacheing Miniſters within the Realme of Scotland, are oxen, euer lauboring vnder the Yock: and that into the huſbandrie of the Lord. And therefore they cã

haue no tyme vacant from their neceſſary cures, to compas countries with the Ieſuites (who ar ſubiect to none other yocke then to that of their owen electiō) to eſpy what faultes they can finde amonges the Congreationis. As we haue no vacantes (we ſay) to conſidder all tryfles that offend delicate men, who can ackno wledge no Kirk, but that which in all poinres be abſolute and perfyte: ſo albeit that bothe we did conſidder them, and condempne them, yet we vſurpe no authoritie aboue our brether: but remit all men to their owen iudge. And do reuerence all Congregationis, who do aggre with vs in the principallis of our faith: as the particulare Kirkis of Ieſus Chriſt: albeit that in all ceremoies there be not vniformitie: yea, & albeit that in ſome heades of doctrine alſo, there appeare repugnance, yet will we not brek brotherly concord, prouyding that we aggre in the principallis. Principallis we call thoſe heades of doctrine, without the cōfeſsion & cōſent whereof, the Kirk was not planted. Be theſe few wordes Maiſter Tyrie (if he be wyſe) may vnderſtand what we meane, & ſo we procead to the concluſion of his letter.

¶ T Y-

¶TYREIS LETTER.

QVhairfoir Schir I exhort yow as I begouth, to think on this mater as deiply as it becumis a Chriſtiane man, and quhen ze haue ſwa done aduertiſe me of zour ſentiment. In the meane tyme I ſall pray almichtie God be his grace to illuminat zour ſpreit to knaw in this mater ye richt way, and to gif fortitude and ſtrenth quhen ze haif knawin it to profes it ſa far as ſalbe conuenient to zour eſtate and ſaluatioun, hauing na farther occaſioun of wryting committis zow to the protectioū of Almichtie God. Writtin at Paris the vj. of December be zour maiſt humbill Seruitour and brother

IAMES TYRIE.

¶Gif ze pleis to anſwer ze may ſend zour wryting to the Baillie of Arroll, quha will caus it to be ſend to me.

¶ANSWER.

AGainſt this exhortation wil we obiect nothing. For our erneſt deſyre is that men diligently conſidder what doctrine they imbraſe, what fundation and ground

their faith hes, and finally what way they follow, thinking thereby to atteane to eternall felicitie. For this careles securitie that vniuerſally may be eſpyed in mē, we dampne, and euer haue dampned: But this we feare not to affirme, as before we haue written, that the doctrine of the Papiſticall Kirk, now many yeares bypaſt; hath bene altogether corrupt: that their opiniō which they call their Catholick faith, hes no ſure ground within the word of God: And that the way which they for ȳ moſte part haue followed, was the verray way of perdition, to all ſuche as without trew repentance departed this lyfe in ȳ blindnes. And much more ſhalbē to all perſons and eſtates, that now ſhal manteane thoſe abhominationes, becaus the light is come and hes ſufficiently declared the former darknes. That man of ſin is ſo manifeſtlie reueled, that excuſe of ignorance there reſteth none: But a fearefull iudgement abydes all ſuch, that yet farther will follow his dampnable wayes.

¶ This Schir ye haue our iudgement, which albeit ye ſhall receaue laitter then we wold: yet the ſtate of tyme being conſiddered, we dout not but ye ſhall interprete

prete all thinges to the beſt. Vſe our letter ſo we pray yow, that it may come to the knowledge of the wryter to yow, whoſe cõuerſion we no les ſeak then he appeares to ſeak youres. And thus we hartly commit yow to the protection of the Omnipotent. Of Edinburgh the 10. day of Auguſt Anno Do. 1568.

V

TO THE FAITHFVLL READR.

WHAT malice, Inuy, and heatrent of the treuth, hes moued men to bruſt furth againſt me & my behauour, in Scotland, Ingland, and elles where: I lytle regarde. For a good cõſcience ſuſteanes me, before my God, againſt all ỹ odious lies, that haue bene laide to my charge, now many yeares paſt. For the whiche I dout not, but the blaſpheamers ſhall anſwer: (onles repentance preuene Iudgement) when the ſecreates of heartes ſhalbe diſcloſed.

The caus that I adde this imperfyte letter, to ỹ former diſcourſe is, That they whome Sathan hath not blinded by inuy, may ſee and vnderſtand, what a troubled conſcience craues, into the day of battell. Becaus that God now in his mercy hath put end, to ỹ battell of my deare Mother Maiſtres Elizabeth Bowes, before that he put end to my wretched lyfe: I could not ceaſe, but declare to the worlde, what was the caus of our great familiaritie, and long acquentance. Whiche was nether fleſhe

nor bloode, but a troubled conſciéce vpō hir part, which neuer ſuffered her to reſt, but when ſhe was in the company of the faithful: of whome (fra the firſt hearing of the word at my mouth) ſhe iudged me to be one. Now ſeing her battell is ended, & I am vpō the point ſhortly to follow: this I leaue to the poſteritie, for diſcharge of my conſcience, and to the inſtruction of her children. That in Scotland, Ingland, France and Germanie, I haue heard the complaintes of diuers that feared God: but of the lyke conflict as ſhe ſuſteyned, fra the tyme of her firſt acquentance and long before (as her owen mouth, ofter thē ones, confeſſed to me) til this hour, I haue not knowen. For her tentation was not in the fleſhe, nor for any thing that appertey ned to fleſhe: (no not when ſhe was in greateſt deſolation) but it was in ſpirite. For Sathan did continually buffette her, ẏ remiſsion of ſinnes in Chriſt Ieſus apper-teyned nothing vnto her, be reaſon of her former Idolatrie and other iniquities: For the which notwithſtanding any worldlie comfort, I haue ſene her (not for a ſtarte, but in long cōtinuance) powre furth tea-res, and ſend to God dolorous cōplaints,

ofter then euer I heard man or woman in my lyfe. Her company to me was cõfortable (yea honorable and profitable, for ſhe was to me and myne a Mother) but yet it was not without ſome Croce: For beſydes trouble and faſherie of body, ſuſteyned for her: my mynde was ſeldome quyet, for doing ſomewhat, for the cõfort of her troubled conſcience. Whereof this rude letter is the leaſt, and of baſeſt argument, amongs many which ly beſyde me, and ſo muſt do, be reaſon of my inabilitie in mo ſortes then one. I hartly ſalute & take my goodnight, of all the faithfull in bothe the Realmes: earneſtly deſyring ȳ aſsiſtance of their prayers, that without any notable ſclander to the Euangell of Ieſus Chriſt I may end my battell. For as the worlde is wearie of me: ſo am I of it. Of Sanctandrois the 12. of Iulij. 1572.

IOHNE KNOX.

¶Lord be mercyful to England & Scotland, for we ſtand bothe in a dangerous eſtate: and that becaus we wold not obey thy holeſome admonitionis: whiche wer thyne, how contemptable that euer the perſones of thy Meſsingers wer. Yet

Lord remember mercy for thy treuthes
ſaik. Amen, Amen. And giue vs not to the
opprobrie of thy enemies, of whome the
Caſtell of Edinburgh are the principales,
within this Realme. Conuert them
Lord, or elles confound them:
that the worlde may ones
agane vnderſtand, that
thow art a trew &
a righteous God.
Amen. Amen.
Amen.

FOLLOWETH THE LET-
ter as it paſt from my hand at Deip
the 20. of Iulij. 1554.

TO HIS LO-
VING MOTER MAISTRES
Elizabeth Bowes, troubled in ſpirite,
whome God comfort for his
great mercyes ſake. Amen.

PSALME. 79.

RYSE LORD, STREACHE out thy hand, forget not the sobbes of the oppressed.

RIGHT dearely beloued Mother in our Sauiour Iesus Christ, now is our dolour appointed by God, and foresp̄oke by his Prophetes come vpon vs as the dolour of a woman in the birth of her first Chylde, and so is it come, as with your eares, bothe oppenly and priuately, oftentymes yow haue hard declared. When I remember your great infirmitie, and the strong battel that continually ye feght, & calles to my mynd how small cōfort yow haue in earth: I am compelled to sob and grone to him that only may giue strēgth, comfort, and consolation, without help of any creature vnto yow, in these moste dolorous dayes. And good hope I haue that my petition shall not be repelled, but for Christ Iesus sake accepted and graunted: albeit not in suche sort as yow and I most gladely wold, yet I dout not but in suche sort we shall obteane it, as his glorie and our Euerlasting comfort and proffeit requyreth. It hes not bene without the moste

The moste part of Iohn Knox preaching in the last dayes of King Edward was of trouble approching.

I praise my God he hes shawen his mercy on her & me in dispyte of Sathā if my battell wer at an end as hers is.

ſpeciall prouyde nce, and fauoures of God that theſe many dayes bypaſt, yow haue bene greuouſly t ẽpted, and ſore aſſaulted, to reuolt & turn e back agane to that abhominable and blaſpheamous Idolatrie: which now in G odes anger is erected, before the vtterm oſt of his plaigues be powred furth vpon the ſtubburne and inobediẽt which neue r wold delyte in ỹ treuth of his word. And therfor of his iuſt iudgmentes, moſt iuſtly hes he giuen thẽ ouer according to th ere heartes deſyre: to delyte in lies to their eternall cõdempnatiõ. In the dayes I ſay (dearely beloued Mother) that no apperance there was, ỹ euer ſuch abhominationes ſhould haue taken place, ſo ſuddanely, within this Realme of England, yow wer tempted and aſſaulted, to turne back agane to Idolatrie: whiche tempting ſpirite, God our heauẽly Father permitted to trouble yow: partly for that he wold haue yow exerciſed in the battel, before the great danger approched, leaſt (perchance) that ye might haue bene ouerthrowen, if inprouydedly, bothe occaſion and temptation at ones had aſſaulted yow: and partly that by continuall repugnance, ye might learne, how odious

2. Theſſ. 2. var. 10.

Let Englãd yet tak head for the laſt Mary ſhalbe worſe then the firſte if Papiſtes pro ſead.

Nota.

Maiſtres Elizabeth Bowes tẽpted ſtill and yet feghting

is all

is all kynd of Idolatrie, in ỹ ſight of God. For Sathan vſeth ſeldome to tempt, but in thoſe thingis where with he knoweth god moſte to be offended: as pryde, luſt, couetouſnes, adulterie, idolatrie, & ſuch others: the committers whereof (and continuers in the ſame) pronunces Paule, to haue no portion in the Kingdome of God. This is my hope (beloued Mother) That in zour continuall battell, ſo far ye haue profited, that in this caſe, almoſt, ye nead no admonition of me. But becaus it is my bounden dewtie, not only by a common Chriſtiane cheritie: but alſo for that moſte vnfeaned familiaritie and tender loue (according to godlynes) that we haue kept, ſence our firſt acquentance, to do the vttermoſte of my power for your cõfort. By pen therefore will I wryte (becaus the bodyes be now put a ſunder to mete agane at Godes pleſure) that which by mouth and face to face ye haue often hard. If man or Angell ſhall labour to bring yow back, from the profeſsiõ that ones ye haue giuen: let thẽ (in that behalf) be accurſed and in no part (cõcerning your faith & religion) obeyed of yow: if any trouble yow aboue meaſure (whether they be Magiſtrates or carnall

Galath. 5.

I had maid a faithful promiſe before witnes to Mariorie Bowes her doughter, & ſo as ſhe tuk me for ſone, I hartly imbraſed her as my mother.

freindes) they ſhall beare their iuſt condempnation, onles they ſuddanly repent. But whoſoeuer it be that ſhal prouoke, or ſoliſt yow, to that abhominable Idol, reſiſt yow all ſuch boldely to the end: learning of the holy Goſt not to defyle the Tẽple of God with Idolles, nether yet to giue your bodylie preſence vnto them, but obeying God more then mã, auoide all apperance of iniquitie. The neceſsitie that all man hath ſo to do (that willingly will not deceaue him ſelf) I remit partly to ẏ which oft yow haue hard, and partly to a generall letter, by me written in great anguiſsie of heart, to the Congregationis: of whome I hear ſay a great part, vnder pretenſe that they may kepe faith ſecrete in the heart, and yet do as Idolaters do, beginneth now to fall before that Idoll. But ô allace, blinded and deceaued are they, as they ſhall knowe in the Lordes ſharpe viſitation: which ſo aſſuredly as our god liueth, ſhall ſhortly apprehend thoſe back ſtarters, amongis the myddes of Idolaters. With the verray greaf of heart I wryte. Better it had bene vnto thẽ neuer to haue knowen the treuth, thẽ ſo ſuddanely with Godes great diſhonour, to haue returned

Frequent letters written by Iohne Knox to declyne from Idolatrie.

Let treuth this day ſpeak of mo then one or two within that Realme

to

to their vomet. God of his infinite mercy grant vnto them ſuddane repentance: for if the ſin ſleap long I feare it ſhall awalke to their perpetuall confuſion. But now deare Mother cõfort yow my heart (God grant ye may) in this my great afflictioun and dolorous pilgramage. Cõtinew ſtoutly to the end, and bow yow neuer before that Idoll, and ſo will the reſt of worldlie troubles to me be more tollerable. With my owen heart I oft common, yea, and as it wer comforting my ſelf, I appeare to triumph, that God ſhall neuer ſuffer yow to fall in that rebuke. Sure I am, that bothe yow wolde feare and eſhame to commit that abhomination in my preſence, who am but a wretched man ſubiect to ſin and miſerie, lyke to your ſelf. But (ô dear mother) though no earthlie creature ſhould be offended with yow: yet fere yow the preſence and offence of him, who preſent in all place, ſearches the verray heart and raynes: whoſe indignation ones kendilled againſt the inobedient, (and no ſin more inflãmeth his wraith then Idolatrie doth) no creature in heauen nor yet in earth (ẏ only is creature) is able to appeaſe the ſame. And therefore deare mother auoide

Iohne Knox requeaſt to his mother in his exyle.

I praiſe his mercy who ſufferred me not to be deceaued.

Approbatiõ of ſin excuſes not before God.

and fle from it euen as from the death Euerlasting. Verray loue and carefull sollicitude (whiche God knoweth) my heart taketh for yow, compelleth me so oftentymes, to dowble and rehearse one thing: being vncertane, when God shall graunt any opportunitie to visite yow agane. But the spirite of the Lord Iesus shall by his owen omnipotēt (& yet inuinsible) power supplie in yow, that ẅ lacketh of worldly comfort, that the glorie may be knowen to be Godes alone, who for a tyme vseth to comfort, susteane, & fead, one creature by another: but in the end he draweth vs (his owen Image) vnto him self, that by him alone without the help of all other we may liue, reioyce, regne & triumph, as
Leon. 16. he hes promysed by Iesus Christ his sone.
One thing will I not conceale from yow deare Mother, That nether are we sure,
Nota. nether yet in our heartes, can we glorifie God, as our dewtie requyreth, so long as that we haue the carnall cōsort & defence of creatures with vs. The hole man in body and saule shall euidentlie proue this coclusioun. For that body that liueth by meat, drink, sleap, clothing, & nurishemēt, we se it subiect to infirmitie, yea, to mutabilitie

bilitie and ſin, as the finall death of all ma declareth: and the ſaule euen of Goddes verray elect, liuing by the liuely worde of the heuinly father, hauing a teacher that caries fleſhe, is alwayes flowing, and troubled, with ſome feare: as in Chriſtes Apoſtles and many others, moſt manifeſtly we ar inſtructed. But when all earthly creature ceaſes, then ſhall the ſufficiencie of Godes ſpirite wirk his owen work. And therefore (beloued Mother) feare not the battell that ye ſuſteane, nether yet the infirmitie that ye find either in fleſhe or ſpirite, only abſteane from external iniquitie, That yow make not your members ſeruandes to ſin, and your Imperfection ſhal haue no power to dampne yow: for Chriſtes perfection is reputed to be youres by Faith which ye haue in his bloode. Be aſſured (Mother) I willingly wolde not deceaue yow, if any ſuch infirmitie wer dãpnable, long ago I wold haue ſhawed yow the treuth. But no more then God is diſpleaſed, albeit ſometymes the body be ſeak, and ſubiect to diſeaſes: no more is he offended albeit the ſaule in ẏ caſe be diſeaſed & ſeak. And as the naturall Father will not kyll the body of the chyld, albeit

Nota.

The feare of that godlie woman.

Nota.

Nota the ſimilitude.

through ſeaknes it faint, and abhorre com-
fortable meates, no more (and muche les)
will our heauenly Father, kyll our ſaules,
albeit through ſpiritual infirmitie & weak-
Nota. nes of our Faith, ſometymes we refuſe the
liuely foode of his comfortable promiſes.
Where contempt of God is by his grace
remoued, and a loue of Iuſtice, and of the
lyfe to come ingrafted in the heart, there
is the infallible ſeal, and teſtimonie of the
1. Cor. 12. holy Ghoſt: who ſhall performe his owen
work in dew ſeaſō. For the power of God
is knowen in our infirmitie: and thus cō-
mit I yow to the protectiō of him who by
grace hes called yow frō darknes to light:
by Faith, hes purged your conſcience, and
heart: and of his fre mercy ſhall glorifie
yow, according to his promiſe, made vnto
Ioan. 3. thoſe, that obediētlie receaue the Meſſage
of lyfe, in Chriſt Ieſus our Lord. Whoſe
omnipotent ſpirite reſt with yow for euer
and euer. At Deip the 20. of Iulij. 1554.
After that I had viſited Geneua & other
parts and returned to Deip to learne the
eſtate of England. Poſtſcript.

My owen eſtate can I not well declare,
but God ſhall guyde the footeſteppes of
him that is wilſome, and ſhall fead him in

trouble

trouble, that neuer greatly ſollifted for
the worlde. If any collection might be
made amonges the faithfull, it wer
no ſhame to me to receaue that
which Paule refuſed not in
his trouble. But all I
remit to his prouy-
dence, that ca-
reth for his
owen.
Reſt yet in Chriſt.
Youres Sone with troubled heart.

IOHNE KNOX.